

Canto 2 Chapter 6

Puruṣa-sūkta Confirmed

Second Description of the
Universal Form: Vibhūti
of the Lord

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.1 ||

brahmovāca—
vācām vahner mukham kṣetram
chandasām sapta dhātavaḥ |
havya-kavyāmṛtānnānām
jihvā sarva-rasasya ca ||

Brahmā said: From the mouth of the Lord arose (**mukham**) speech, the speech organ, and Agni in the universal form (**vācām vahner kṣetram**). From his seven dhātus arose the seven Vedic meters (**chandasām sapta dhātavaḥ**). From the Lord's tongue arose (**implied**) the remnants of offerings to devatās (**havya**) and Pitṛs (**kavya**), the six tastes (**amṛta annānām**), and from the Lord's place of tasting (**implied**) arose the tongue (**jihvā sarva-rasasya**) and Varuṇa (**ca**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

S. no	Gross organ (Adhibhuta)	Subtle organ (Adhyatma)	Sense devata (Adhidaiva)	Sense object (Adhibhuta)
1	Karna	Srotra	Dig devatas	Sabda
2	Nasika	Ghrana	Asvini Kumaras	Gandha
3	Aksini	Caksuh	Surya	Rupa
4	Talu	Jihva	Varuna	Rasa
5	Carma	Tvaca	Trees	Sparsa

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.2 ||

sarvāsūnām ca vāyoś ca
tan-nāse paramāyaṇe |
aśvinor oṣadhīnām ca
ghrāṇo moda-pramodayoḥ ||

From the Lord's place of smelling (**tad-nāse**), the best location (**paramāyaṇe**), arose all life airs, Vāyu (**sarvāsūnām ca vāyoś ca**), the Aśvini-kumāras, and fragrant herbs (**aśvinor oṣadhīnām ca**). From his organ of smell arose (**ghrāṇo**) the sense object called fragrance in the form smells and perfumes (**moda-pramodayoḥ**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.3 ||

rūpāṇām tejasām cakṣur
divaḥ sūryasya cākṣiṇī |
karṇau diśām ca tīrthānām
śrotram ākāśa-śabdayoḥ ||

From the Lord's seeing organ (**cakṣuh**) arose form and fire (**rūpāṇām tejasām**). From his place of seeing, the eye-balls (**asya ca akṣiṇī**), arose the divine sun deity (**divaḥ sūryah**) (and the sense organ of seeing in the universal form). From his place of hearing (**karṇau**) arose the direction devatās (and the sense organ of hearing in the universal form) (**diśām ca tīrthānām**) and from his organ of hearing arose ether and sound (**śrotram ākāśa-śabdayoḥ**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.4 ||

tad-gātram vastu-sārāṇām
saubhagasya ca bhājanam |
tvag asya sparśa-vāyoś ca
sarva-medhasya caiva hi ||

From his body (**tad-gātram**), the place of auspiciousness (**saubhagasya ca bhājanam**), arose the śaktis of things (**vastu-sārāṇām**). From the Lord's touch organ (**tvag asya**) arose the sense object touch (**sparśa**) and all sacrifices (**sarva-medhasya ca**), and from the place of his organ of touch (**implied**) arose its deity Vāyu (**vāyoh ca**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.5 ||

**romāṇy udbhijja-jātīnām
yair vā yajñas tu sambhṛtaḥ |
keśa-śmaśru-nakhāny asya
śilā-lohābhra-vidyutām ||**

From his body hairs (**romāṇy**) arose all trees (**udbhijja-jātīnām**) by which sacrifice is performed (**yair vā yajñas tu sambhṛtaḥ**). From his hair and beard (**asya keśa-śmaśru**) arose clouds (**abhra**) and from his nails (**nakhāny**) arose minerals, metals and lightning (**śilā-loha-vidyutām**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause
of this Universe (1-17)

|| 2.6.6 ||

bāhavo loka-pālānām
prāyaśaḥ kṣema-karmaṇām ||

From his arms arose the Loka-palas (**bāhavo loka-pālānām**), who
protect the people (**prāyaśaḥ kṣema-karmaṇām**).

Verse Summary: From the various limbs of Garbodakasayi Visnu
arose various limbs of the universal form, i.e. various parts of this
universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.7 ||

**vikramo bhūr bhuvaḥ svaś ca
kṣemasya śaraṇasya ca |
sarva-kāma-varasyāpi
hareś caraṇa āspadam ||**

From his steps arose Bhūr-loka, Bhuvar-loka and Svarga-loka (**vikramo bhūr bhuvaḥ svaś ca**). From the abode of the Lord's feet (**hareh caraṇa āspadam**) arose auspiciousness (**kṣemasya**), items which give protection (**śaraṇasya**), and bestowal of all desires (**sarva-kāma-varasyāpi**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.8||

apām vīryasya sargasya
parjanyaśya prajāpateḥ |
puṁsaḥ śiśna upasthas tu
prajāty-ānanda-nirvr̥teḥ ||

From the location of his penis (**puṁsaḥ śiśna**) arose water (**apām**), semen (**vīryasya**), creation (**sargasya**), showers (**parjanyaśya**) and Prajāpati Dakṣa, its presiding deity (**prajāpateḥ**). From his sense organ of generation (**upasthas tu**) arose the destruction of pain (production of bliss) through sexual union for producing offspring (**prajāty-ānanda-nirvr̥teḥ**).

Verse Summary: From the various limbs of Garbodakasayi Viṣṇu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.9 ||

pāyur yamasya mitrasya
parimokṣasya nārada |
himsāyā nirṛter mṛtyor
nirayasya gudaṁ smṛtaḥ ||

O Nārada (**nārada**)! From the Lord's evacuation organ (**pāyuh**) arose Yama, Mitra and evacuation (**yamasya mitrasya parimokṣasya**). From the place of evacuation (**gudaṁ**) arose violence (**himsāyā**), poverty (**nirṛter**), its presiding deity Mṛtyu (**mṛtyor**) and hell (**nirayasya**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.10 ||

parābhūter adharmasya
tamasaś cāpi paścimaḥ |
nāḍyo nada-nadīnām ca
gotrāṇām asthi-saṁhatiḥ ||

From the Lord's back (**paścimaḥ**) arose destruction, irreligion (**parābhūter adharmasya**), and ignorance (**tamasaś ca**). From his veins (**nāḍyo**) arose the rivers and streams (**nada-nadīnām ca**). From his bones (**asthi-saṁhatiḥ**) arose mountains (**gotrāṇām**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.11 ||

avyakta-rasa-sindhūnām
bhūtānām nidhanasya ca |
udaram viditam puṁso
hṛdayam manasaḥ padam ||

From his belly (**puṁso udaram**) arose oceans (**sindhūnām**), juice in food (**rasa**), pradhāna (**avyakta**), and destruction of all entities (**bhūtānām nidhanasya ca**). From his heart (**hṛdayam**) arose the mind of man (**viditam manasaḥ padam**).

Verse Summary: From the various limbs of Garbodakasayi Visnu arose various limbs of the universal form, i.e. various parts of this universe.

Theme – I Yat ca – Lord is both the material and effective cause
of this Universe (1-17)

|| 2.6.12 ||

dharmasya mama tubhyaṁ ca
kumārāṇāṁ bhavasya ca |
vijñānasya ca sattvasya
parasyātmā parāyaṇam ||

His antaḥkaraṇa is the shelter (**parasya ātmā parāyaṇam**) of
dharma, me, you (**dharmasya mama tubhyaṁ ca**), the Kumāras,
Śiva (**kumārāṇāṁ bhavasya ca**), intelligence and citta (**vijñānasya
ca sattvasya**).

Verse Summary: From the various limbs of Garbodakasayi Visnu
arose various limbs of the universal form, i.e. various parts of this
universe.

|| 2.6.13 -16||

aham bhavān bhavaś caiva ta ime munayo 'grajāḥ |
surāsura-narā nāgāḥ khagā mṛga-sarīrpāḥ ||
gandharvāpsaraso yakṣā rakṣo-bhūta-gaṇoragāḥ |
paśavaḥ pitarāḥ siddhā vidyādharāś cāraṇā drumāḥ ||
anye ca vividhā jīvājala-sthala-nabhaukaḥ |
graharkṣa -ketavas tārās taḍitaḥ stanayitnavāḥ ||
sarvaṁ puruṣa evedaṁ bhūtaṁ bhavyaṁ bhavac ca yat |
tenedam āvṛtaṁ viśvaṁ vitastim adhitiṣṭhati ||

I, you, Śiva (**aham bhavān bhavaś ca**), the sages, the Kumāras (**ime munayo agrajāḥ**), the devatās, asuras, humans (**sura-asura-narāḥ**), Nāgas, birds, beasts, reptiles (**nāgāḥ khagā mṛga-sarīrpāḥ**), Gandharvas, Apsaras (**gandharva apsaraso**), Yakṣas, Rakṣas, Bhūtas, Uragas (**yakṣā rakṣo-bhūta-gaṇa-uragāḥ**), cows, Pitṛs, Siddhas, Vidyādharas, Cāraṇas, trees (**paśavaḥ pitarāḥ siddhā vidyādharāś cāraṇā drumāḥ**), planets, constellations (**graha rkṣa**), comets, stars (**ketavaḥ tārāḥ**), lightning, clouds (**taḍitaḥ stanayitnavāḥ**)--all these are only the Lord (**sarvaṁ puruṣa eva idaṁ**). Whatever existed in the past, whatever exists in the present and whatever will exist in the future (**bhūtaṁ bhavyaṁ bhavac ca yat**), is covered by the Lord (**tena idaṁ āvṛtaṁ**). He extends beyond the universe by ten fingers (**viśvaṁ vitastim adhitiṣṭhati**).

Verse Summary: Whatever existed in the past, whatever exists in the present and whatever will exist in the future, is covered by the Lord.

sarvaṃ puruṣa evedaṃ
bhūtaṃ bhavyaṃ bhavaḥ ca yat |
tenedaṃ āvṛtaṃ viśvaṃ
vitastim adhiṣṭhati ||

Purusa Sukta

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmiṃ viśvato vṛtvā-
tyātiṣṭhad daśāṅgulaṃ

puruṣa evedaṃ sarvaṃ
yad bhūtaṃ yac ca bhavyam

Theme – I Yat ca – Lord is both the material and effective cause
of this Universe (1-17)

|| 2.6.17 ||

sva-dhiṣṇyam pratapan prāṇo
bahiś ca pratapaty asau |
evam virājam pratapaṁs
tapaty antar bahiḥ pumān ||

Just as the life air energizes the body inside (**sva-dhiṣṇyam
pratapan prāṇah**) and spreads its influence outside as well (**bahiś
ca pratapaty asau**), the Lord energizes (**evam pumān pratapan
tapaty**) the universe (**virājam**) inside and outside as well (**antar
bahiḥ**).

Verse Summary: The Lord also acts as the effective cause of the
universe by energizing the universe both from inside and outside.

Theme – II Ekapad Vs Tripad Vibhuti (18-22)

॥ 2.6.18 ॥

so 'mṛtasyābhayasyeśo
martyam annam yad atyagāt |
mahimaiṣa tato brahman
puruṣasya duratyayaḥ ॥

O brāhmaṇa (**brahman**)! He is the Lord of spiritual bliss, beyond material existence (**sah amṛtasya abhayasya īśah**), because he surpasses material happiness (**yad martyam annam atyagāt**). The power of the Supreme Lord is unlimited (**eṣa puruṣasya mahimā duratyayaḥ**).

Purusa Sukta

utāmṛtatvasyeśāno
yad annenātirohati

etāvān asya mahimā
ato jyāyaṁś ca puruṣaḥ

Verse Summary: He is not just the Lord of the material world, but is also the Lord of spiritual bliss.

Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.19 ||

pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ |
amṛtaṁ kṣemam abhayaṁ
tri-mūrdhno 'dhāyi mūrdhasu ||

The wise know (**viduḥ**) that the living beings are situated (**sarva-bhūtāni**) within the portions designated by the Lord (**puṁsaḥ pādeṣu**), whose feet protect all places (**sthiti-padaḥ**). Eternity, absence of sickness, and absence of fear of committing offense (**amṛtaṁ kṣemam abhayaṁ**) are fixed (**adhāyi**) in the spiritual world (**tri-mūrdhnoḥ**) situated above the three guṇas (**mūrdhasu**).

Purusa Sukta

pādo 'sya viśvā-bhūtāni
tripādasyāmṛtaṁ divi

Verse Summary: All jivas are situated either in the spiritual and material worlds. Spiritual world is characterized by the qualities of eternity, absence of sickness, and absence of fear of committing offense

Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.20 ||

pādās trayo bahiś cāsann
aprajānām ya āśramāḥ |
antas tri-lokyās tv aparo
gṛha-medho 'bṛhad-vrataḥ ||

Beyond the material realm (**bahih**) lies the spiritual realm (**pādās trayoh ca āsann**) with the abodes of the liberated souls (**aprajānām ya āśramāḥ**). In the material realm of the three guṇas (**antah tri-lokyāh tu**) the materialists devoid of bhakti to the Lord reside (**aparo gṛha-medhah abṛhad-vrataḥ**).

Purusa Sukta

tripād-ūrdhva udait puruṣaḥ
pādo 'syehābhavat punaḥ

Verse Summary: While liberated souls reside in the spiritual realm, the material world is occupied by materialists devoid of bhakti.

Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.21 ||

**sṛtī vicakrame viśvañ
sāśanānaśane ubhe |
yad avidyā ca vidyā ca
puruṣas tūbhayāśrayaḥ ||**

The jīva (**viśvañ**), qualified by ignorance and knowledge (**yad avidyā ca vidyā ca**), wanders on two paths (**ubhe sṛtī vicakrame**)--for attaining enjoyment and liberation (**sāśana anaśane**). The Lord is the shelter of both paths (**puruṣa ta ubhaya āśrayaḥ**).

Purusa Sukta

**tato viśvañ vyakrāmat
sāśanānaśane abhi**

Verse Summary: The jiva qualified by ignorance wanders on the path of enjoyment, while the jiva endowed with knowledge wanders on the path of liberation. The Lord is the shelter of both the paths.

Theme – II Ekapad Vs Tripad Vibhuti (18-22)

|| 2.6.22 ||

yasmād aṇḍam virāḍ jajñe
bhūtendriya-guṇātmakaḥ |
tad dravyam atyagād viśvam
gobhiḥ sūrya ivātapan ||

From the Lord (**yasmād**) the universe was born (**virāḍ aṇḍam jajñe**). The Lord, possessing elements, senses and guṇas (**bhūta-indriya-guṇa ātmakaḥ**), after entering the universe (**tad dravyam**), surpassed that material universe (**atyagād viśvam**), and remained in the spiritual world (**implied**), just as the sun (**sūryaḥ iva**) illuminates the universe (**atapan**) with its rays (**gobhiḥ**) while remaining in his planet (**implied**).

Verse Summary: The Lord is detached from the material world and is attached to the spiritual world. Therefore, He maintains this material world only through His energies, while He Himself stays in the spiritual world.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.23 ||

yadāsyā nābhyān nalinād
aham āsam mahātmanaḥ |
nāvidaṁ yajña-sambhārān
puruṣāvayavān ṛte ||

When (**yadā**) I appeared (**aham āsam**) from the lotus in the Lord's navel (**asya mahātmanaḥ nābhyān nalinād**), I could not see any ingredients for sacrifice (**na avidaṁ yajña-sambhārān**) other than the limbs of the Lord (**puruṣa avayavān ṛte**).

Verse Summary: When I appeared from the lotus in the Lord's navel, I could not see any ingredients for sacrifice other than the limbs of the Lord.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.24-26 ||

teṣu yajñasya paśavaḥ savanaspatayaḥ kuśāḥ |
idaṁ ca deva-yajanaṁ kālaś coru-guṇānvitaḥ ||
vastūny ośadhayaḥ snehā rasa-loha-mṛdo jalam |
ṛco yajūmṣi sāmāni cātur-hotraṁ ca sattama ||
nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (**teṣu yajñasya**): animals (**paśavaḥ**), the sacrificial posts (**savanaḥ patayaḥ**), the kuśa grass (**kuśāḥ**), the proper place (**idaṁ ca deva-yajanaṁ**) and the proper time such as spring (**kālah ca uru-guṇānvitaḥ**); plates and other utensils (**vastūny**), plants like rice (**ośadhayaḥ**), ghee (**snehā**), honey (**rasa**), metals like gold (**loha**), earth (**mṛdah**), water (**jalam**), verses of the Ṛg, Yajur and Sāma Vedas (**ṛco yajūmṣi sāmāni**), the various offerings of oblations (**cātur-hotraṁ ca**); the names of the sacrifices like jyotiṣṭoma (**nāma-dheyāni**), the mantras (**mantrāḥ ca**), gifts (**dakṣiṇāḥ ca**), vows (**vratāni ca**), assigning the regions of the devatās (**devatā anukramaḥ**), the sacrificial manuals (**kalpaḥ**), ritual vows (**saṅkalpas**), and the modes of performance (**tantram eva ca**).

Verse Summary: By using the limbs of the Lord I assembled all the ingredients needed for the sacrifice.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.27 ||

gatayo matayaś caiva
prāyaścittam samarpaṇam |
puruṣāvayavair ete
sambhārāḥ sambhṛtā mayā ||

By using the limbs of the Lord (**puruṣa avayavaih ete**), I assembled (**sambhārāḥ sambhṛtā mayā**) the movements (**gatayah**), the prayers (**matayah**), the atonements (**prāyaścittam**) and the final offering (**sarpaṇam**).

Verse Summary: By using the limbs of the Lord I assembled all the ingredients needed for the sacrifice.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.28 ||

iti sambhr̥ta-sambhārah
puruṣāvayavair aham |
tam eva puruṣam̐ yajñam̐
tenaivāyajam̐ īśvaram̐ ||

By these ingredients assembled through the limbs of the Lord (**iti puruṣa avayavair sambhr̥ta-sambhārah**), I (**aham**) performed sacrifice (**ayajam yajñam**) to the Lord (**tam eva puruṣam̐ īśvaram̐**).

Purusa Sukta

yat puruṣeṇa haviṣā
devā yajñam̐ atanvata

Verse Summary: By these ingredients assembled through the limbs of the Lord, I performed sacrifice to the Lord.

Theme – III Brahmaji shares his personal experience of seeing the Lord as
the material cause of this universe (23-30)

|| 2.6.29 ||

tatas te bhrātara ime
prajānām patayo nava |
ayajan vyaktam avyaktam
puruṣam su-samāhitāḥ ||

Then (**tataḥ**) your brothers (**te ime bhrātara**), the nine Prajāpatis (**prajānām patayo nava**), with concentrated minds (**su-samāhitāḥ**), worshipped (**ayajan**) visible persons like Indra and the invisible Lord (**vyaktam avyaktam puruṣam**).

Purusa Sukta

puruṣam jātam agrataḥ
tena devā ayajanta

Verse Summary: Then all your brothers also worshipped the Lord through sacrifices.

Theme – III Brahmaji shares his personal experience of seeing the Lord as the material cause of this universe (23-30)

|| 2.6.30 ||

tataś ca manavaḥ kāle
ījire ṛṣayo 'pare |
pitaro vibudhā daityā
manuṣyāḥ kratubhir vibhum ||

Then (**tataḥ**) the Manus (**manavaḥ**), sages (**ṛṣayah apare**), Pitṛs, the devatās, the Daityas (**pitaro vibudhā daityā**) and humans (**manuṣyāḥ**), on different occasions (**kāle**) worshipped the Lord using sacrifice (**ījire vibhum**).

Verse Summary: Then the Manus, sages, pitas etc. worshipped the Lord using sacrifice.

Theme – IV Summary of Brahma’s answers to Narada muni’s questions

(31-33)

Yad Adhistanam

|| 2.6.31 ||

nārāyaṇe bhagavati
tad idaṁ viśvam āhitam |
gṛhīta-māyora-guṇaḥ
sargādāv aguṇaḥ svataḥ ||

The universe is situated (**tad idaṁ viśvam āhitam**) in Nārāyaṇa, the Supreme Lord (**nārāyaṇe bhagavati**). By nature the Lord is beyond the guṇas of prakṛti (**aguṇaḥ svataḥ**), but for creation, maintenance and destruction of the universe (**sarga ādāu**), he has many guṇas (**uru-guṇaḥ**) by accepting māyā through the forms of the devatās (**gṛhīta-māyā**).

Verse Summary: yad adhistanam:

This universe is situated in Narayana. Though the Lord is beyond prakṛti, He accepts the three modes for creation, maintenance and destruction through the agency of maya.

Theme – IV Summary of Brahma's answers to Narada muni's questions (31-33)

Yad Paras Tvam

|| 2.6.32||

sṛjāmi tan-niyukto 'ham
haro harati tad-vaśaḥ |
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk ||

I create under his order (**sṛjāmi tad-niyukto aham**), and Śiva destroys under his order (**haro harati tad-vaśaḥ**). Holding his three energies (**tri-śakti-dhṛk**), he protects the universe (**viśvaṁ paripāti**) as the Paramātmā (**puruṣa-rūpeṇa**).

Verse Summary: yad paras tvam

I create and Lord Siva destroys only under His order. He does the maintenance.

Theme – IV Summary of Brahma's answers to Narada muni's questions (31-33)

|| 2.6.33||

iti te 'bhihitam tāta
yathedam anupṛcchasi |
nānyad bhagavataḥ kiñcid
bhāvyam sad-asad-ātmakam ||

O son (**tāta**)! I have answered according to your questions (**iti te abhihitam yathā idam anupṛcchasi**). You should not think that there is anything (**na kiñcid bhāvyam**), either as effect or as cause (**sad-asad-ātmakam**), other than the Supreme Lord (**bhagavataḥ anyad**).

Verse Summary: There is nothing, either as cause or as effect, other than the Supreme Lord..

Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.34 ||

na bhāratī me 'ṅga mṛṣopalakṣyate
na vai kvacin me manaso mṛṣā gatiḥ |
na me hr̥ṣīkāṇi patanty asat-pathe
yan me hr̥dautkaṅṭhyavatā dhṛto hariḥ ||

O Nārada (**aṅga**)! My words are never false (**me bhāratī na mṛṣā upalakṣyate**). The working of my mind is never false (**na vai kvacit me manaso mṛṣā gatiḥ**). My senses do not fall onto the wrong path (**na me hr̥ṣīkāṇi patanty asat-pathe**). This is because (**yad**) I hold the Lord (**me dhṛto hariḥ**) in my heart (**hr̥dā**), filled great zeal (**autkaṅṭhyavatā**).

Verse Summary: Why should I accept your opinion and not the opinions of the other great scholars?

Because I hold the lotus feet of Lord in my heart with great zeal, my words are never false, my mind is never false and my senses never take the wrong path.

Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.35 ||

so 'ham samāmnāya-mayah tapo-mayah
prajāpatīnām abhivanditah patiḥ |
āsthāya yogam nipuṇam samāhitas
tam nādhyagaccham yata ātma-sambhavaḥ ||

I, being of this nature (**so aham**), and being filled with the Vedas (**samāmnāya-mayah**), filled with austerity (**tapo-mayah**), a master worshipped by the Prajāpatis (**prajāpatīnām abhivanditah patiḥ**), performing yoga with fixed mind (**āsthāya yogam nipuṇam samāhitas**), did not know the Lord (**tam na adhyagaccham**), since I was created by him (**yata ātma-sambhavaḥ**).

Verse Summary: But, even though I am so qualified by being endowed with supreme knowledge, austerity, yoga etc., I did not know the Lord. How then can others created by me understand Him?

Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.36 ||

nato 'smy ahaṁ tac-caraṇaṁ samīyusaṁ
bhavac-chidaṁ svasty-ayanaṁ sumaṅgalaṁ |
yo hy ātma-māyā-vibhavaṁ sma paryagād
yathā nabhaḥ svāntaṁ athāpare kutaḥ ||

I offer my respects to lotus feet of the Lord (**nato asmy ahaṁ tat-caraṇaṁ**), which destroy material existence for the devotees (**samīyusaṁ bhavac-chidaṁ**) and bestow the bliss of prema (**svasty-ayanaṁ**), and which deliver the goals of other sādhanas (**sumaṅgalaṁ**). Even that Lord does not know (**yo hy sma paryagād**) the extent of his yoga-māyā (**ātma-māyā-vibhavaṁ**), just as space does not know its limits (**yathā nabhaḥ sva-antaṁ**). What then can others know about the Lord (**atha apare kutaḥ**)?

Verse Summary: Who can actually claim to really know the Lord as even the Lord Himself cannot know the extent of His yoga-maya?

Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.37 ||

nāham na yūyam yad-ṛtām gatim vidur
na vāmadevaḥ kim utāpare surāḥ |
tan-māyayā mohita-buddhayas tv idam
vinirmitam cātma-samam vicakṣmahe ||

I (**aham**), you (**yūyam**), and Śiva (**vāmadevaḥ**) do not know (**na vidur**) the three part spiritual world and the one part material world (**yad-ṛtām gatim**), what to speak of others (**kim utā apare surāḥ**). Bewildered in intelligence (**tan-māyayā mohita-buddhayah**), we speak (**vicakṣmahe**) about the material realm only (**idam nirmitam**), and do that according to our limited knowledge (**ātma-samam**).

Verse Summary: If even I, you and Lord Siva do not know about the material and spiritual worlds completely, what then to speak of others? But still we speak about the material realm, and that too only according to our limited knowledge.

Theme – V Why should one believe the words of Brahma? (34-38)

|| 2.6.38 ||

yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ |
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ ||

I and others (**asmad-ādayaḥ**) offer respects to the Supreme Lord (**tasmai bhagavate namaḥ**), whom we do not know (**na yaṁ vidanti tattvena**) but whose activities we glorify when he appears as various avatāras (**yasya avatāra-karmāṇi gāyanti**).

Verse Summary: So, it doesn't really matter whether we know Him or not. We just want to glorify His activities.

Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46) Yat Samstham

|| 2.6.39 ||

sa eṣa ādyaḥ puruṣaḥ
kalpe kalpe sṛjaty ajaḥ |
ātmātmāny ātmanātmānaṁ
sa saṁyacchati pāti ca ||

Mahā-viṣṇu (**sa eṣa ādyaḥ puruṣaḥ**), without birth (**ajaḥ**), the soul of all beings (**ātmā**), creates himself (the universe) (**ātmānaṁ sṛjaty**), maintains by himself (**ātmanā pāti**) and destroys in himself (**ātmāny saṁyacchati**).

Verse Summary: yat samstham:

Maha Visnu, the soul of all beings, creates the universe, maintains it and destroys in Himself.

Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.40 ||

**viśuddham kevalam jñānam
pratyak samyag avasthitam |
satyam pūrṇam anādy-antam
nirguṇam nityam advayam ||**

The Lord is that knowledge which is full of bliss (**jñānam**), śuddha-sattva (**viśuddham**), beyond subject, object and instrument (**kevalam**), distinguished from all else (**pratyak**), situated everywhere (**samyag avasthitam**) in its true form (**satyam**), complete at all times (**pūrṇam**), without beginning or end (**anādy-antam**), without material guṇas, eternal and without comparison (**nirguṇam nityam advayam**).

Verse Summary: Qualities of the Brahman feature:

1) viśuddham kevalam pratyak jñānam 2) samyag satyam avasthitam 3) pūrṇam 4) anādy-antam 5) nirguṇam 6) nityam 7) advayam

Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.41 ||

**rṣe vidanti munayaḥ
praśāntātmendriyāśayāḥ |
yadā tad evāsat-tarkais
tirodhīyeta viplutam ||**

O sage (**rṣe**)! The contemplative sages know that impersonal form of the Lord (**munayaḥ vidanti**) when they have controlled their mind, senses and body (**praśānta ātma-indriya-āśayāḥ**). That form disappears (**tad tirodhīyeta**) when assailed (**yadā viplutam**) by false logic (**asat-tarkaih**).

Verse Summary: How to know that Brahman feature:

By controlling their mind, senses and body and contemplating the sages know this feature of the Lord. That form cannot be understood by false logic.

Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.42 ||

ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asaṅgaḥ manaś ca |
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāṣṇu carīṣṇu bhūmnaḥ ||

Mahā-viṣṇu, an expansion of the Lord of Vaikuṅṭha (**ādyo puruṣaḥ parasya avatāraḥ**), is time (**kālaḥ**), svabhāva (**svabhāvaḥ**), effect and cause (**sad-asaṅgaḥ**), mahat-tattva (**manaś**), the five gross elements (**dravyaṁ**), false ego (**vikāro**), the three guṇas (**guṇa**), the senses (**indriyāṇi**), the universal form (**virāṭ**), the totality of jīvas (**svarāṭ**), the individual jīvas as non-moving and moving beings (**sthāṣṇu carīṣṇu**). All of these are related to the Supreme Lord (**bhūmnaḥ**).

Verse Summary: Further Qualities of Maha Visnu:

1) An expansion of the Narayana 2) Time 3) Svabhava 4) Cause and effect etc. All these are related to the Supreme Lord.

|| 2.6.43-45 ||

aham bhavo yajña ime prajeśā
dakṣādayo ye bhavad-ādayaś ca |
svarloka-pālāḥ khaga-loka-pālā
nṛloka-pālās talaloka-pālāḥ ||

gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāga-nāthāḥ |
ye vā ṛṣiṇām ṛṣabhāḥ pitṛṇām
daityendra -siddheśvara-dānavendrāḥ |
anye ca ye preta-piśāca -bhūta-
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ ||

yat kim ca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat |
śrī-hrī-vibhūty-ātmavad adbhutārṇam
tattvam param rūpavad asva-rūpam ||

I, Śiva, Viṣṇu (**aham bhavo yajña**), the Prajāpatis such as Dakṣa (**dakṣādayo ime prajeśā**), you, Nārada, and others like the Kumāras (**ye bhavad-ādayaś ca**), the protectors of Svarga, Bhuvan-loka (**svarloka-pālāḥ khaga-loka-pālā**), Bhū-loka and the lower planets (**nṛloka-pālāḥ talaloka-pālāḥ**), leaders of the Gandharvas, Vidyādharas, and Cāraṇas (**gandharva-vidyādhara-cāraṇa īśā**), the leaders of the Yakṣas, Rakṣas, Urugas and Nāgas (**ye yakṣa-rakṣa-uraga-nāga-nāthāḥ**), the best of the sages and Pitṛs (**ye vā ṛṣiṇām pitṛṇām ṛṣabhāḥ**), the leaders of the Daityas, Dānavas and Siddhas (**daityendra-siddheśvara-dānavendrāḥ**), the leaders of the Pretas, Piśācas, Bhūtas (**anye ca ye preta-piśāca -bhūta**), Kūṣmāṇḍas, aquatics, beasts and birds (**kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ**) — whatever in this universe (**yat kim ca loke**) possesses glory, influence (**bhagavad mahasvad**), strength of mind, senses and body (**ojaḥ-sahasvad balavat**); whatever is endowed with patience (**kṣamāvat**), beauty, shame at doing the sinful (**śrī-hrī**), excellence, intelligence (**vibhūty-ātmavad**), or astonishing syllables (**adbhutārṇam**): whatever has form or no form (**tattvam param rūpavad**)—none of these are the svarūpa of the Lord (**asva-rūpam**).

Verse Summary: Everything of this world is pervaded by the Supreme Lord, but none of these are svarupa of the Lord.

Theme – VI Brahmaji glorifies Karanodakasayi Visnu (39-46)

|| 2.6.46 ||

prādhānyato yān ṛṣa āmananti
līlavatārān puruṣasya bhūmnaḥ |
āpīyatām karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeśān ||

I will now speak in order (**anukramiṣye**) about the beautiful līlavatāras of the Supreme Lord (**līlavatārān puruṣasya bhūmnaḥ**), whose topics dry up the desire to hear anything else (**karṇa-kaṣāya-śoṣān**) and which the sages glorify (**yān ṛṣa āmananti**) for their valuable content (**prādhānyato**). These pastimes are pleasing to hear (**supeśān**) and are to be relished (**āpīyatām**). Therefore they are in my heart (**ta imān**).

Verse Summary: Let me now speak about the lilavataras of the Lord, which is very close to my heart because it is: 1) karṇa-kaṣāya-śoṣān 2) ṛṣa āmananti 3) supeśān 4) āpīyatām